



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Leibnizens Streit gegen Locke in Ansehung der angeborenen Ideen.* Inaugural-Dissertation zur Erlangung der philosophischen Doctorwürde an der Ruprecht-Karls-Universität zu Heidelberg. Vorgelegt von FRANK THILLY. Heidelberg, 1891. — pp. 47.

The real subject of this dissertation is broader than that indicated by the title. It may be described as an investigation of one of the main points at issue between Rationalists and Empiricists, the two schools which divide modern philosophy. The author has kept well before him the object of the work, which is historical rather than critical. The treatment is systematic and thorough, and he displays throughout an intimate acquaintance with the works of the authors under consideration. The manner of presentation, too, is delightfully clear and vigorous, and one feels that the author has in a large measure caught the spirit of his teacher, Kuno Fischer.

The first two chapters are occupied with discussions of Locke's relations to Bacon, and to Descartes. Under the first heading the author finds that Locke was greatly influenced by Bacon. His assertion that all knowledge must begin with experience is taken almost verbatim from the latter. Dr. Thilly also discovers a parallel between Bacon's demand that the mind be cleared of *idola*, and Locke's polemic against innate ideas. On the other hand, Locke's relation to Descartes is a purely negative one, and it is mainly against him that the arguments of the first book of the essay are directed. The author contends (p. 23) that Locke did not misunderstand Descartes as has been so often asserted, but the view of innate ideas which he so vigorously assails was just that maintained by the latter.

Locke's arguments and Leibniz's reply are very neatly summarized in a number of parallel propositions (p. 45). The latter urges against Locke that the mind is not a mere *tabula rasa*, but has before all experience certain predispositions. These first become explicit on the occasion of sense excitation, but they are the contribution not of sense, but of the understanding.

J. E. CREIGHTON.

*Ethica, or the Ethics of Reason.* By SCOTUS NOVANTICUS. Second edition, revised and extended. London and Edinburgh, Williams and Norgate, 1891. — pp. vii, 356.

This work, published anonymously in 1885, like its predecessor, the *Metaphysica Nova et Vetusta*, at once attracted, in an unusual degree, the attention of the philosophical world, and won for its author, who has since acknowledged his identity as Professor Laurie of Edinburgh, a leading place among living philosophical thinkers. The *Ethica* now